





nine at least, suffered martyrdom. On the whole then, we have no reason to doubt, on the testimony of history and tradition, that the last command of Christ was obeyed, that in the apostolic age, the gospel was preached in every part of the world which was then known.—*Christian Advocate*, 1826.

FROM THE METHODIST MAGAZINE.

SHEPHERD ISLES.

Yesterday I received a letter from Mr. Dunn, from Lerwick, dated February 16, 1825, from which it appears that all our preceding letters, for some months, have been lost; a little vessel that had sailed from Lerwick with the mail to Lerwick, about two months ago, having never been heard of since. Mr. Hindson, who was sent by the President to supply the place of him who departed from the work, was to have sailed in that vessel, but was providentially prevented. He waited for another vessel, and arrived safely, in less than three days' sail, on Saturday, February 12. Mr. Dunn had intended to have taken a long journey westward, but his brethren very properly prevented him, finding him not sufficiently recovered from his late long sickness to bear the fatigue. He however took one of sufficient difficulty, to which God has been blessedly with him, as you will find from the following extract from the above letter.

I am, dear sir, yours truly,

A. CLARKE.

Lerwick, Feb. 16, 1825.

My dear Doctor.—I did not undertake the journey west, which I was intending the last time I wrote.—After I had put on my great coat and boots, and was just going to set off, Messrs. Lewis and Wears almost insisted on my remaining in town a little longer, until I had acquired more strength. I have since, however, visited the parishes of Nesting, Lunastig, Delting and Northvinn, in two of which places I had never preached before. The weather has been such as the aged say they never recollect: and I am certain it has not been so severe for the three winters that I have been in Shetland; so that I am thankful that I got through so well. The prospects in every place are cheering; and the preaching is well attended.—I formed two new societies, and admitted nearly thirty to the classes, who had never met before. I believe in a very short time the number in each place will be two or three times that amount. The valley of dry bones is already beginning to leave; and if we can only obtain suitable men to preach, I have no doubt we shall soon see a great army raised up, the living, the living to praise God. An extract from my journal will give you the best idea of our proceedings and prospects in these places.

Jan. 22, 1825.—I left Lerwick this morning in an open boat with six men; and after rowing thirty-five miles, a northern course, we arrived about seven at night, very cold and hungry, in Northree, a part of the mainland I had not visited before. Mr. Gardner kindly received me, and offered ground if we would build a chapel in Yell. I feel for that large island, and am sorry my time will not permit me to visit it.—23d.—At ten this morning, and two in the afternoon, as no house could contain the people, I was obliged to preach on the beach. Many appeared to feel the work; two new members were joined to the class. I walked to Sandroe, and preached at six in a large cottage, which was crowded with attentive hearers, and met the class; two persons were there who had not met before. 24th.—I was prevented this morning from going to Uyea by the storm, and preached in the house, but never with such pain before; the effect probably of preaching yesterday in the open air. I baptized a child, met the class, and joined two new members. In the evening I attempted to preach again, as a large congregation was assembled, and met the class, when another new member was present. 25th.—I felt liberty in preaching this morning from 2 Tim. iv. 6, 7, 8; and two others attended the class. In the evening I preached in a cellar on the beach to a large company, and met the class, and added another to it. 26th.—After preaching this morning, I left the class, at which were two new members, and I left Northree. This district is in Northvinn; it contains, within a compass of three or four miles, about 700 inhabitants, who are distant from the parish Kirk from eight to twelve miles. As they have to pass over very dreary hills, where there is not the least appearance of a road, very few are able to attend, and those who do, a respectable gentleman informed me, are frequently injured in their health. There are few places where a small chapel is more needed. I left exactly fifty persons in society, who are all living with in two miles of each other. In walking to Lochend, I had to face a strong wind and heavy rain, but was able to preach at six. I attempted to form a class, and four remained for that purpose. 27th.—We have had such a storm all the day as I never witnessed. I have preached thrice in Mr. Lawrence's kitchen, and met the class. 28th.—After preaching this morning, and meeting the few members, I took boat for Ollaberry, and met with a very hearty reception from Arthur Chyne, Esq., and preached at seven o'clock. 29th.—I preached at ten, and told those who wished for more advice about their souls, that I would meet them in class, and two remained. I preached again at night. 30th.—I preached to about 200 very attentive persons in a large boat, and met the class, which contained two new members. At four, I preached again, to nearly the same number; and two more remained to meet in class. 31st.—At ten I preached for the last time in Ollaberry, and seven new members were added to the class. May they be faithful! I took boat to Bray in Delting, and preached to a good number in the school-house. Feb. 1st.—I preached at nine, and then examined some of the scholars. I walked through the snow to the venerable old man of Bosta, the coat of Arthur Gifford, Esq., and was politely received by that very respectable gentleman, with whom I spent a very pleasant evening. I preached at six. He generously gave me half an acre of ground in Northree, a most eligible situation for a chapel, and a dwelling-house if required. He did it with such a noble manner as I shall not soon forget.—May my God remember him for good! 2d.—I left Bosta this morning, crossed the Voe to Westhara, walked two miles to West Scour, and took a boat five miles to Lanna; but such a voyage I never had! The wind blowing, the snow descending, and the waves dashing over the side of our little skiff, rendered our situation dangerous, and the cold almost intolerable. When I landed, I was completely exhausted, and wet to the skin but knew not where to go. I found out a cottage, immediately took off all my clothes, lay down on a straw bed, and slept soundly until nearly seven, when I arose and preached. I told the people I would meet privately those who were concerned for their souls' salvation; several remained. 3d.—Such a storm of wind and snow I never witnessed; and as the people could not venture on the outside of their doors, I preached to the family. 4th.—I preached to a good number in the morning, took boat to Vidling, and preached. I walked to Skelberry, and preached again at night. 5th.—I preached in Skelberry, and walked three miles through deep snow to Catfirth, and preached at seven. 6th.—I preached twice in Catfirth to large congregations, and met the class; two new members were present. In the evening I took boat to Loxfirth, and was warmly received by James Hay, Esq., a very friendly and intelligent gentleman; he was often in company with Mr. Wesley, as long ago as the year 1763. I preached at six, and the next day travelled through the snow to Lerwick, seldom better pleased with a journey. I think, upon the whole, that Methodism was never in such a flourishing state in Shetland, nor our prospects more cheering. I hope our kind friends in England will still send us help, that we may be able to maintain the ground we have, and to go on to possess what yet remains. I am satisfied, that there are but few places of the same

size, in our missionary field, of greater importance than this. I heard from Mr. Lewis yesterday; a good work is going on. The dwelling-house is just finished; it is a most excellent building; but as it is not sufficiently dry yet, I have taken our present lodging for another quarter.

Yours, very affectionately,  
SAMUEL DUNN.

P. S. Your readers will perceive that here is a great and gracious work, and who but those who have given their lives to the Lord, will go through all the dangers and miseries of these travels, in order to reach, gather, and feed those lost sheep of the house of Israel? Several friends, last year, besides our excellent friend Mr. Scott, have contributed to this work. I ask them, for God's sake, to continue their bounty. Our necessities at present are very great, and I am sure that their offerings to God on this behalf will highly please him who has loved them, and whom they serve.

I am truly yours,  
ADAM CLARKE.

Sunatra.—The English Baptist missionaries are laboring with indefatigable diligence to spread a knowledge of the gospel in this field of moral desolation. For this purpose they have recently visited the interior where the people are represented to be exceedingly ignorant—almost so of the existence of their souls, and totally so of a resurrection of the dead, and a future state of rewards and punishments. Mr. Burton lately read a tract on the resurrection to about a hundred persons in the Batak district, who heard with attention, and expressed great surprise at such a doctrine, and said one to another, "What! shall we then really meet our relations and ancestors another day, who are dead and buried?" They paid the most encouraging attention to the message of salvation and asked many questions.—*Watercote Ed.*

THE PERSECUTION IN SWITZERLAND.

Resolutions of the three denominations relative to the late persecutions in Switzerland.

At a meeting of the general body of the Protestant Dissenting Ministers of the Three Denominations, resident in and about London and Westminster, held the 3d of May, 1825.

It was resolved unanimously,

That it is with astonishment and sorrow that this body has received from different and credible sources information that, in Switzerland, which used to be regarded as an asylum for those who fled from persecution, and particularly in the Canton of Vaud, under a Protestant government, and a Presbyterian Church, a severe persecution has been, for more than a year, exercised upon peaceable citizens, of spotless moral and political character, for no alleged crime, but the fact of their thinking it their duty to dissent from the church establishment of that country, and their attempting accordingly to hold assemblies for religious worship in the way which to them appears most agreeable to the Holy Scriptures, and most conducive to their own moral improvement. This persecution has consisted in the disturbances of religious meetings; in adorning countenance to assaults and cruelties inflicted by savage mobs upon innocent individuals; in the refusal of protection from such injuries, when formal application has been made to the magistracy; in acts of the government denouncing severe penalties upon all persons who may hold religious assemblies, however small, excepting those of the established communion; and in the infliction of those penalties by fine, imprisonment, and banishment, upon various respectable persons, among whom are ministers of unquestioned character for piety, learning and usefulness.

That, while this body disclaims any pretence of a right to interfere in the affairs of foreign nations, it acknowledges itself bound by the obligation of humanity, to testify its sympathy with the oppressed and persecuted; and by the pronouncements of our common religion, to use every lawful and practicable effort for the relief of innocent sufferers, and to contribute towards removing the foul reproach of persecution from fellow Christians and fellow Protestants in any part of the world.

That this body indulges the hope, that calm reflection, and an experience of the mischiefs produced by intolerance, will speedily lead the government of the Canton of Vaud to repeal the unjust and cruel edicts which it has issued against Dissenters, and to give effect to those principles of religious freedom which are the basis of the Protestant religion, and are a main support of the prosperity and happiness of our own country.

Finally, that we invite our fellow Christians, and especially our brethren in the holy ministry, of every denomination, to implore, in their private and public supplications, at the throne of grace, the bestowment of present consolation and speedy relief upon all who, for conscience towards God, are enduring unmerited sufferings, from cruel mockings, bonds and imprisonment, spoliation, destitution, and exile.—*London Eccl. Mag.*

SANDWICH ISLANDS.

Extract of a letter from Rev. C. S. Stewart, American missionary at Lahaina, in the Sandwich Islands, to the Rev. Mr. Ellis, dated Sept. 26, 1824.

"The departure of Kaahumanu and the company of chiefs for Tani, (Atoua) a week ago today, was the most pleasingly interesting scene we have witnessed for a long time. We went to her residence early after breakfast to see her embark, and never before found her more truly pleasant and affectionate. Shortly after our arrival, she proposed to have a hymn and prayers; all the chiefs having in their private and public supplications, at the throne of grace, the bestowment of present consolation and speedy relief upon all who, for conscience towards God, are enduring unmerited sufferings, from cruel mockings, bonds and imprisonment, spoliation, destitution, and exile.—*London Eccl. Mag.*

After this exercise, she called three of her young men forward, and told us they were teachers she had appointed to accompany Pupuli to the windward side of the island to teach the people, and wished them to be supplied with books. She then called the head men from those districts, and told them that schools were to be established among them, and that it was her order that all the people should attend to the palapa and the pulpit, (instruction and worship.) She then issued orders against all improper conduct, enumerating the most common vices, and the irregularities of the people, down to quarrelling and fighting, and warned them to proclaim to all the people, that she had appointed Tahoorawa a place of banishment, and that all who disobeyed her and neglected palapa and the pulpit, and did any evil, should be sent there without any wife or children, never to leave it again unless at the forfeiture of their lives. She then gave her parting advice to Wahine Pio and Nahienena, begging of them to be *itaita*, (strong) and to discountenance and punish every thing evil; and charged them to follow our advice and instruction, and to see that we wanted nothing they had to give, as concluded with expressing her love to us, and care for us. We were happy to have Tana included with us in her charge, and she requested him in particular to see that all the schools were kept up and well attended. They then requested to have another hymn and prayer, and immediately after embarked, with every demonstration of confidence and love. Her manners and address and whole deportment seem to infuse new spirit, zeal and activity into all our friends and assistants.—Pupuli seemed really captivated with the course she was taking, and never let go of her hand till she was in the boat. Since then, Nahienena has given orders for all her people, attendants and farmers, to attend to the palapa, and we are only waiting for a supply of books to establish schools among all her people, who manifest as much zeal in it as she does. The same may be said of Wahine Pio, who yesterday applied for books for all her people on the windward of Maui; and as to Lahaina itself, I presume we might tomorrow have a thousand new scholars zealously engaged, had we the books to put in their hands. Betsey Stockton has a fine school among the farmers and their fam-

ilies, held every day in the church. Every thing in present prospects is uncommonly promising. We think it in some degree attributable to the manner in which the disturbances at Atoua have been conducted and terminated, and there is little doubt that a merciful Father and God designs overruling that evil to the great benefit of the mission.—*N. Y. Obs.*

JEW IN POLAND AND RUSSIA.

Extract of a letter from the Rev. E. Henderson, of St. Petersburg, to the Rev. Mr. Frey, Agent of the American Jews Society.

I could have wished to reply particularly to your letter, which I received last autumn, but having forwarded it to Mr. Moritz, he is desirous of retaining it till he writes you. So much I can say, that I most sincerely rejoice in the success attending your endeavors to excite the commiseration of our transatlantic brethren towards the lost sheep of the house of Israel; and that you have such prospects of providing a place of refuge for such as profess the truth, but have no means of supporting themselves in Europe. The provision required for the support of new converts, has always appeared to me the greatest difficulty attending our attempts to effect their conversion. Never was there so much done for reclaiming the poor unhappy wanderers as at the present moment. The brethren in Poland have their hands full of work, and Mr. Moritz, in his way is doing much good. I am sorry he is not ordained, as he could then seal his instructions with the initiatory ordinance of the gospel. Within these few weeks past, there has been an enormous stir among the Jewish in this city. For fourteen days I was quite overrun with them; but I suppose some measures have been taken by the Rabbins, for all at once they have staid away. There are two young men, however, who come to me regularly twice a week to receive instruction. They differ very much as to their degree of progress. With the one I must go through the principal parts of the Hebrew Bible and the Targums, and indeed make much use of the Hebrew as a colloquial medium, as he knows but little German. He is of the Royal house of David, and his family have been nobles for several centuries in Poland. I hope he will one day become eminent in the service of the Messiah. The other is a young man who has received a modern education, but knows but little of the Bible or modern Judaism. With him I proceed in a different manner. I will thank you to let me know in your next what provision is made for the theological education of such as possess talent and inclination for missionary work among the Jews.—At present we are very poor at this place and can do but little, for this as a distinct object.

We have so many previous objects to support, and the number of those who take an interest in this is not great; nor are they in possession of much of this world's wealth.—How I should rejoice to see a Society formed for the Jews; but it is absolutely out of the question. The one that was formed stands in the way, and besides, there are insuperable difficulties presented by the Greek Church, which suppresses every rational idea or hope of succeeding. But I trust the Lord will give us grace to do all in our power in a private way as individuals, and never put the work from us by the question—By whom shall Jacob arise?—*Brattleford Messenger.*

ANECDOTE OF A JEW.

A poor woman, who kept a lodging house in Dale street, Liverpool, had been for years in the habit of reading the Bible every evening to her inmates. She had found the value of this blessed truth in her own experience; and, like the woman of Samaria, she was anxious that others should hear of a Saviour as well as herself.

A travelling Jew was in the habit of visiting her house; and she never failed to point out such passages of the Prophets as described the character of the Messiah, and their exact fulfilment in the New Testament. This led to a long dispute between the Jew and herself; too often the Jew, and addressed himself to her, and could enter but little into the merits of the dispute.

The Jew generally was filled, and went away in a rage; the old woman all the time keeping her temper; and not failing to let him know that it was her Christian principles, which enabled her thus to bear and forbear.

Again and again, for a long time, did the Jew pay his regular visit; and the same, or nearly the same scene was acted over again. At length, a good looking man entered her house one evening, blessing God as he entered, that it had pleased him to direct him to his promised land under that roof; and addressed himself to the hostess, blessed her as the instrument in the hands of God of his conversion. Having shaved his beard, for some time did not know him; until he reminded her, that he was the Jew with whom she had so often conversed on the subject of Christianity.

He had renounced his profession with his religion, and had engaged as purser on board a vessel bound to the West Indies; since which she has never heard of him.

LONDON CHARITY SCHOOL.

One of the editors of the New York Daily Advertiser, now in England, gives the following account of an exhibition of the children belonging to the London Charity Schools, in a letter dated May 31.—

I have not been so much gratified at any thing that I have seen since I have been in London, as I was this day at an exhibition in St. Paul's Church. On Thursday next is the anniversary meeting of the Charity children belonging to the various schools in and about London. To-day the children all appeared for rehearsal, about 8000 in number.

The whisperings of these children, and of the spectators, with the noise of footstep, caused a constant roar in this wonderful building, which resembled the roar of a thousand waterfalls, and struck me with astonishment. For the purpose of having a full and unobstructed view of this most splendid scene, I made my way up to what is called the Whispering Gallery, which is about 160 feet above the children, and which runs round the dome, with iron railings, over which a person can look upon the scene below. I have no language to describe the noise, and the multitude of the people, down to quarrelling and fighting, and warned them to proclaim to all the people, that she had appointed Tahoorawa a place of banishment, and that all who disobeyed her and neglected palapa and the pulpit, and did any evil, should be sent there without any wife or children, never to leave it again unless at the forfeiture of their lives. She then gave her parting advice to Wahine Pio and Nahienena, begging of them to be *itaita*, (strong) and to discountenance and punish every thing evil; and charged them to follow our advice and instruction, and to see that we wanted nothing they had to give, as concluded with expressing her love to us, and care for us. We were happy to have Tana included with us in her charge, and she requested him in particular to see that all the schools were kept up and well attended. They then requested to have another hymn and prayer, and immediately after embarked, with every demonstration of confidence and love. Her manners and address and whole deportment seem to infuse new spirit, zeal and activity into all our friends and assistants.—Pupuli seemed really captivated with the course she was taking, and never let go of her hand till she was in the boat. Since then, Nahienena has given orders for all her people, attendants and farmers, to attend to the palapa, and we are only waiting for a supply of books to establish schools among all her people, who manifest as much zeal in it as she does. The same may be said of Wahine Pio, who yesterday applied for books for all her people on the windward of Maui; and as to Lahaina itself, I presume we might tomorrow have a thousand new scholars zealously engaged, had we the books to put in their hands. Betsey Stockton has a fine school among the farmers and their fam-

ilies, held every day in the church. Every thing in present prospects is uncommonly promising. We think it in some degree attributable to the manner in which the disturbances at Atoua have been conducted and terminated, and there is little doubt that a merciful Father and God designs overruling that evil to the great benefit of the mission.—*N. Y. Obs.*

The appearance of the male children also had a most singular effect. Sitting close together, at the distance I looked upon them, each school appeared to be one solid mass, and varying from each other in their dress, each could be distinctly seen. They appeared to me like large squares of most elegant floor cloth. Their dresses, their white neck cloths, (worn with so much regularity, that their faces and limbs formed the various colors. The whole appearance of these children was truly deceptive to the eye, yet most beautiful. But when they all sung together, and with such precision as to time, that not a discordant or misplaced note was heard, accompanied by the great organ, which is almost immediately under the dome, how can I convey to you the effect of eight thousand voices and the sounds of the organ, all ascending the great dome, upon my ears. It was deafening, yet so sweet and full of melody, and distinct withal, that every word of the psalms was heard. The vast concave seemed ready to burst with the melody which passed the gallery where I stood and ascended to its top, which is nearly four hundred feet above those from whom the music proceeded. Truly such a scene as this, I never expected to witness.

In addition to the children, there were from 4 to 6,000 persons present.

Progress of Benevolence.—Ten years ago a mournful estimate was made, that the annual income of all

the Bible and Missionary Societies in the British empire would not do more than defray the yearly maintenance of one ship of the line. Now it is announced, and with becoming exultation, that the expenditure amounts to more than a thousand pounds daily throughout the year; and that the scriptures have been published in one hundred and forty languages. That so much zeal should exist without alloy, is what no one who is in any degree acquainted with human nature, would expect. Some bigotry may have been mingled with it, and more enthusiasm; but dull indeed must be the understanding, and duller the heart, which can regard the effects without partaking a benevolent joy for what has been accomplished, and a well founded hope for what is in progress; and without admiring and adoring the ways of Providence.

COMMUNICATION.

DONATION FROM INDIA.

The Treasurer of the "Boston Female Society for Missionary Purposes," acknowledges with peculiar emotions of gratitude the receipt of \$25 from several Ladies in Calcutta, India.

Subjoined is the letter which accompanied this liberal donation.

"Calcutta, Feb. 5, 1825.

"Dear Sisters.—Accompanying you will receive \$25, to aid and assist you in your labors of love. It has been contributed by a few pious friends in this city who were favored with a perusal of Mr. Rosseter's Report of January 5, 1824, and who were much interested in the undertakings of your Society. It is herewith forwarded in their names.

Mrs. D. C. Beaby, . . . \$10 00  
Mrs. A. Carey, . . . 10 00  
Mrs. E. H. Jones, . . . 5 00

It is but a mite, but if every person who is able, would willingly contribute her mite to such benevolent operations, much lasting good might be effected. It is fervently hoped that the divine blessing, without which, a Paul and an Apollous may labor in vain, may attend every exertion of the Committee, and members of the "Boston Female Society for Missionary Purposes," in their efforts to enlighten the minds of the ignorant, and to raise from the lowest state of degradation and wretchedness those deluded females who are the objects of their commiseration. Relax not your exertions, beloved sisters, even though they may be attended with much difficulty. "In due season ye shall reap if ye faint not." "Cast thy bread upon the waters, for thou shalt find it after many days."

We trust you and your missionaries will see the work of the Lord prospering in your hands—and that the Refugee too will receive the care and blessing of Heaven. In that Refuge, many weary and heavy laden sinners find the great Refuge, who alone can preserve and save from eternal burnings their imperishable souls in the day of his vengeance.

"Our prayers attend the mite forwarded." It must be highly gratifying to Christians in this country who are contributing for the promotion of the spirit and the support of schools in India, to see the spirit manifested by those poor ladies. It is proof positive, that the nature of genuine religion is expansive; and shows that while they are laboring to elevate the female character in heathen countries, they are inclined to advance those measures adopted to raise and reform the character of degraded females in Christian lands. It certainly is calculated to excite reciprocal feelings in our own bosoms and draw forth renewed exertions in their behalf.

BAPTIST MISSION AT SERAMPORE.

Afflicting intelligence—if true.—A "respectable correspondent" of the London Courier, in India, gives information, that an unexampled rise of the river Ganges has been attended with the most disastrous consequences to Serampore and the Baptist Mission there.

The account, he says, has been received from one of the missionaries at Serampore, who states that the Ganges swept away, in that place, and its vicinity, several hundred houses, and drowned some thousands of the inhabitants. The large Baptist mission-house, in which were all the printing presses, has been nearly destroyed, although some part of the paper and types was saved, as were all the manuscripts. The large new college also is safe, having been built on higher ground. The venerable missionary Dr. Carey, was in the missionary-house at the time (in a convalescent state after a fever), and as the waters advanced, he was with difficulty removed; soon after which the walls fell, and all was desolation. Nothing was said of Calcutta, which lies on a different side of the Ganges to that of Serampore, and on somewhat higher ground; but the lower parts of Calcutta have probably suffered from this dreadful visitation. The next tidings from India will be looked for with great anxiety.

American Sunday School Union.—We learn, with pleasure, that the operations of this highly important society are rapidly increasing. The utility of Sunday schools has been so long tested, and the advantages of religious instruction have been so fully demonstrated, that it would be a work of supererogation, at this day, to enter into a discussion of either subject. To our brethren, especially, with whom the design of Sunday schools originated, we need not offer any argument to persuade them to persevere in the work of holy writ.—"Train up a child in the way he should go; and when he is old he will not depart from it." We hope that they will give to the American Sunday School Union, prompt and steady support. We believe that the business of the society is conducted on evangelical principles.

The Board have, at present, fifteen Sunday School Missionaries employed in different parts of the United States, and design to increase the numbers, as soon as the fund to support them, which is derived solely from the donations of friends, will permit. These missionaries are employed in visiting old schools, forming new ones, organizing town or country unions, and in making efforts to increase the funds of the Institution. Their labors, except in the last particular, have been attended with success. In one county, in Pennsylvania, a missionary has organized seventy-two schools, in connection with the County Union. We understand that the Board are much in want of funds to support this branch of their operations, and depend on the liberality of their Christian friends for a supply.

The Union have on their catalogue of publications for Sunday schools, 35 books, lessons, &c.; about 80 premium books, and 56 tracts. Their new works are principally stereotyped; and their presses have, for the last three months, produced an average of about 90,000 pages per day. Three hundred and forty-three auxiliary societies have already joined the Union; four of which embrace the states of New Hampshire, Connecticut, Massachusetts, and Rhode Island—one embraces the states of Missouri and Illinois—one the northern section of the state of Ohio—and three include the schools in the district of Columbia and its vicinity.

All communications on the business of the American Sunday School Union, should be addressed to Mr. Frederick W. Porter, Corresponding Secretary, No. 13, North Fourth street, Philadelphia.—*Col. Star.*

A member of the "Society of Friends" in England, has addressed an appeal to his brethren in behalf of Missions. This denomination in England is in general much more orthodox than in the United States. The King of England has subscribed one thousand pounds sterling to the funds of the "Society for promoting the enlargement and building of Churches and Chapels." The next highest subscription is that of Sir Robert Peel, five hundred pounds.

"ON EARTH PEACE—GOOD WILL TOWARDS MEN."



ZION'S HERALD.

WEDNESDAY, AUGUST 17, 1825.

By a respectable correspondent from Georgia, we learn that for some years past, with a few exceptions, Zion appeared to languish on the Little River circuit. Recently, however, the work of God has been revived, and is still progressing, under the pastoral labors of the Rev. R. L. Edwards, who, after receiving his station, the present year, entered upon the important duties of his office in the fulness of the blessing of the gospel of Christ; which has been made the powerful instrument of God to the awakening and conversion of many souls. About 30 have recently been added to the church; the congregations are generally increasing; and the people are looking for a glorious time of refreshing from the presence of the Lord.

NEW RELIGIOUS BOOKS.

The following publications, recently received, are for sale at No. 15, Friend-street.

The Christian's Manual, by the Rev. T. Merritt. Memoirs of the Wesley Family, by Dr. A. Clarke. The Life of Rev. John Wesley, by the Rev. Henry Moore.

Clarke's Commentaries, (royal octavo stereotype edition.) Benson's Commentaries, (quarto edition.) Benson's Sermons, and Plans of Sermons, 1st, 2d, and 3d vols.

Also, Fletcher's Spiritual Letters. A large assortment of Methodist Hymn Books. Sabbath School Books, and a variety of other publications.

\* \* \* Any books published by the Methodist Book Concern, may be obtained at short notice, by applying as above. ISAAC BONEY.

August 16, 1825.

FOR ZION'S HERALD.

CAMP MEETINGS.

Mr. Editor, Every year's experience confirms us in the opinion, that our Camp-meetings, notwithstanding they are cordially disapproved of by a great and respectable portion of professed Christians, are among the most effectual means, that have been made use of, in modern times, to "spread scriptural holiness throughout the land." I have lately had the pleasure of attending one of these meetings, at Falmouth, and can say, without hesitation, that I am more than ever convinced of their utility. It commenced on Thursday, July 25th, and continued until the following Tuesday. The beginning was auspicious, and the result proved, that the expectations were not altogether illusive. The preaching was attended with the "unction of the Holy One," and produced an immediate effect on the minds of many; and it is believed that several were redeemed from bondage, on the first day of the meeting. The second day was crowned with still greater glory, and the spirituality of the meeting continued to us until Monday, when the work was unhappily checked by the removal of several tents, containing a considerable portion of our brethren, whose prayers, and faith were very much needed on the ground. It is not my province to say, that this removal was unnecessary, but it is certainly very desirable, that the preaching should not continue. In all such cases, private interest should be sacrificed to public good, and we think our friends would do well to tarry until the meeting closes, unless imperative necessity forbids it. Our labor, however, was far from being lost. Though it was impossible to determine the exact number who were converted during the meeting, yet the probability is, that from fifteen to twenty, became the subjects of renewing grace. And this is certainly no small acquisition, when we consider the sum of money required, the happiness secured, and the influence they will have on society, in consequence of their conversion. Besides the awakening of many, and the conversion of a few, who had hitherto been strangers to the love of God, many backsliders were reclaimed from their wanderings, and brought back to the Shepherd's fold of their souls. These should be divided into two classes at least. The first to include those who are backslidden in heart and life; and the second those who are backslidden in heart only. The former class, quite numerous, but we believe their number is not so small as the latter. One has neither the fear, nor the power of godliness; the other retains the form, without the power. Neither can be considered as standing in the favor of God; for the same divine precepts which require outward obedience, do not strongly enforce inward purity; and the same law which forbids outward acts of impurity, condemns the operations of the heart. Now any means that can be adopted, to bring back these wanderers to the enjoyment of their forfeited peace, and prepare them to usefulness in the church of Christ, must unavoidably be considered as having the approbation of God. In a thousand instances have fully demonstrated, that Camp-meetings have such a tendency: it must therefore follow as an undeniable consequence, that follows them. And this we feel more than outweighs the whole host of objections that have ever been urged against them, by calumniating adversaries, or malicious friends.

In addition to all this, there was a gracious work carried on among believers, who were rationally convinced that a growth in grace, and a maturity in Christian experience, are among the high and holy privileges conferred upon us through the blood of the cross. They saw clearly, that the design of the gospel ministry was to perfect the saints in love—to enlighten the mind of Christ, which is the church, that we all might be in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. Cultivated these great and important truths, and deeply sensible of their want of inward conformity to the image of God, they importunately cried to Him for the accomplishment of that blessed work which should cleanse them to "Rejoice evermore: pray without ceasing, and in every thing give thanks." Nor did they rest in vain; for that God, who had called them with a high and holy calling, was faithful to his promise, and a goodly number were prepared to say—"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." The cheering and thrilling joy of purity of heart prevailed among preachers and people, and it was in this peculiarly, that the usefulness of the meeting consisted: for in the same proportion as holiness, real holiness prevails in the church, the work of God will prosper in the world. And never, until this is the case, shall we see the church, "fair as the moon, clear as the sun, and terrible as an army with banners." Many of the theological systems, creeds, and formulations which have been introduced into the church, render the impossibility of being saved from sin, in the life, in such a light, that a great proportion of professed Christians are led to despair of ever being freed from it, and on this account are restrained from seeking it. But this holy doctrine must eventually prevail, and in this, it is believed, all will harmonize, and "see eye to eye," when the full glories of the millennium shall shine through all the kingdoms of the world. May it spread and prevail until every other

consideration shall be swallowed up in supreme love to God, and pure fervent love to mankind! Yours, affectionately, D. YOUNG.

Lechmere Point, August 9, 1825.

RELIGIOUS SUMMARY.

American Bible Society.—The treasurer of the American Bible Society acknowledges the receipt of \$231 during the month of July. Of this sum \$131 were remitted by the Rev. Damon Young, of the bridge, Mass. from a person unknown, for the purchase of circulating Bibles; \$277 50 were from the descendants of Ishmael; \$234 21 from New York Female Bible Society; \$150 from Otsego County Bible Society; \$119 from the Bible Society of Morris co. N. Y. The following clergyman and male members for life by the ladies of the five congregations: Rev. Allen Greely, of Tupper Lake, Rev. Aaron Williams, of York district, N. Y. Rev. Silas Churchill, of New Lebanon, N. Y. Rev. Damon Young, of the Methodist church at more point, Cambridge, Mass. John Pintard, Secretary of the American Bible Society, L. L. D. of New York has also been made a member for life, by his grateful friends.

A sermon was preached at Dr. Channing's meeting house in this city, on Sabbath evening 6th inst. by Rev. Mr. Waterbury, agent of the American Bible Society. After the services, which were attended by individuals of various denominations, a collection of \$300 was taken up in aid of the society's funds.

At the anniversary of the British and Foreign Bible Society, the assembly was addressed among other things by two natives of Greece, a citizen of the United States (Rev. Mr. Dwight), and a citizen of Mexico.

The Christian Watchman contains a letter from Rev







